THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

VOL. V., No. 1.] Registered No. M. 1304. THURSDAY NOVEMBER 13, 1919. [PRICE: 2 As. Annual Subscription Rs. 6.

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THE HINDU MESSAGE stands for
(1) The Maintenance of British supremacy with self-government for India,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

TO SRIRANGAM: A FAREWELL.

BY K. S. RAMASWAMI SASTRI, B.A., B L.

Farewell! To thee a loving fond farewell!
Thy vision shines in splendour like a star
That lights our eyes and hearts though it be far—
Far, far, much farther than our words can tell.
Where'er I be I shall aye love thee well.
Thy name will quell in me my passion's war
And whether fate my luck doth make or mar
Thy thought will bring me heaven e'en in hell
The holy river like a garland lies
Around thy sacred and far-shining form.
Thou art the Lord's beloved chosen shrine.
Thou art our radiant Earthy Paradise:
My love for thee will e'er be true and warm.
Accept these ardent adorations mine.

Every month there will be a Prize Competition Essay the subject for which will be announced in the first issue of the month. For the best essay among those received will be awarded a silver Medal with the image of Sri Krishna in gold centre. The subject for the November competition is "THE BEST TEMPLE I HAVE SEEN". The essays should reach the Editor on or before the 30th inst. Photographs may accompany the essay and will be reproduced in the Journal if the essay, which is not to exceed two pages of reading matter, is accepted and published. Short stories also are invited and will be paid for if published. Stories should always be interesting and absorbing and should not contain anything against our dharma.

Great Thoughts.

There is in human affairs one order which is the best. That order is not always the one which exists; but it is the order which should exist for the greatest good of the humanity. God knows it and wills it; man's duty is to discover and establish it.

Time with all its happenings is but a trickling stream flowing from a lake for ever calm and full, but it bears within it the secret of its source. For every one of its events carries the past within it—it is an effect; and it contains the future, for it is a cause. There is eternity in every "Now."

Emotion is the after-glow of man's rational dealing with his world, a priceless gift effective in breaking the slumber of our sluggish powers, and heightening their activities for good and evil; but it is not an instrument of enquiry, and it yields neither truth nor error.

Argument is vain and out of place; man has but to lay his hand upon his heart, and to say that he *feels* the facts to be so and so, and the facts *are* so and so for him. And everyone else's inner voice has the same final authority for its owner. Let him have "faith": while reason is tossed from side to side by its alternate pros and cons faith's guidance is unhesitating and insecure.

Events of the Week.

Mr. Chamberlain, Chancellor of the Exchequer in opening the debate in the House of Commons on the question of national finance, denounced a general capital levy but said that a select committee would however be appointed to advise Government on a levy on war profits which stood on a different footing. He concluded by saying "our burdens are heavy but our shoulders are broad. There is every reason for caution and none for panic."

* * *

Mr. Lloyd George replying to the debate on finance expressed the opinion that the Chancellor has knocked the bottom out of the case of his critics and concluded by urging that the truest economy was increased production. He said that the depreciation of the sovereign was at present the heaviest tax and that the only remedy was production which could be got only by the co-operation of a contented people and emphasised that it was the greatest folly to urge cessation of expenditure upon health, comforts and training of the people who had been prepared to sacrifice their lives on the battlefields for the country they loved.

* * *

While a general levy is denounced by ministers in England, Italy has heroically introduced a plan of capital levy which would be watched with great interest by the other nations which fight shy of the measure. Italy hopes to extinguish her floating debt and reduce the paper currency by an obligatory loan at 1 per cent. interest beginning with 5 per cent of the capital and rising to 40 per cent on fortunes ranging from £800 to £2,000,000.

* * *

The Duke of Northumberland has personally denied the rumour that he would succeed Lord Chelmsford as the Viceroy in India. Welcome news!

* * *

The International Labour Conference opened at Washington on October 30th. The Delegates represented thirty-six countries and included the Ambassadors and Ministers of many nations. The Secretary for Labour, Mr. Wilson, welcoming the delegates in the President's name, declared that all conclusions of the Conference must give full consideration to the fact that workers are sentient beings and that otherwise the Conference would fail.

* * *

In the House of Commons, Mr. Montagu in reply to Col. Yate announced Mr. Joshi, "a disinterested zealous worker in the cause of labour" as India's representative to the Conference.

* * *

The Ministry of Labour announced on the 1st inst. the introduction of a Bill for establishing a permanent Industrial Court replacing the interim Court of Arbitration. The announcement says:—It is generally recognised that compulsory arbitration is impracticable, so it is proposed that the Industrial Court shall settle disputes with the consent of both parties. The Bill empowers the Minister of Labour to appoint courts of enquiry into trade disputes.

* * *

It is understood that at the Supreme Council Britain accepted the principle of responsibility for the destruction of the German Fleet at Scapa Flow and declared willingness to guarantee France against the loss of her share in warships. The Council decided that responsibility for sabotage falls on the German Government and not on individual officers.

* * *

In the House of Commons, Mr. Bonar Law stated that if the Peace Conference granted Britain a mandate for any part of the Turkish Empire, the Government intended to introduce forms of administration which would in every way encourage the growth and development of local Governments and institutions.

* * *

The Disorders Enquiry Committee and the Sugar Committee started work early this week. The Committee under Sir Llewellyn Smith for Secretariat reform has already started work while the Easter Committee on Army administration is working at its judgment. We must not forget to add to this list the unofficial Enquiry Committee composed of Messrs Malaviya, Andrews, Gandhi, Nehru, Shraddhanand and others.

* * *

The first witness to be examined by the Disorder Enquiry Committee under the Presidency of Lord Hunter was Mr. Orde, Police Superintendent, who in the course of his evidence said that he found no trace of Bolshevik influence behind the disturbance and that his investigations went to show that the causes were purely accidental and that there was no conspiracy to revolt against the British Raj. The Committee is going on briskly with the lengthy evidences placed before it by the large number of witnesses.

* * *

The Joint Committee is busy drafting a report which will probably be finished before November 15th and will then be immediately submitted to Parliament. It is expected that the House of Commons will consider the Bill during the last week in November and the House of Lords early in December.

* * *

The Publicity Bureau has issued a *communique* on the riot which occurred at Nellore on the afternoon of Wednesday the 22nd October. The Government have directed a special investigation of the circumstances of this regrettable occurrence and have entrusted the conduct of it to the Senior Member of the Board of Revenue, Mr. L. E. Couchman, I.C.S.

* * *

A notable event of the week was the Chiefs' Conference which His Excellency the Viceroy opened on November 3rd. The Conference is no longer to be an informal body but is to become a "Chamber of Princes" to *advise* the Government regarding its dealings with the Native States.

* * *

Another important event of the week is the first Oriental Conference which was opened on November 5th by H. E. Sir George Lloyd, Governor of Bombay who has taken a keen interest in its proceedings. After a very sympathetic speech from the Governor the Conference began its regular work. It is regrettable that Sir Ramakrishna Bhandarker who was to have presided at the Conference was not able to do so on account of ill health. The Conference is divided into different sections and numerous scholarly papers are read at every sitting. The proceedings are keenly watched by students and Orientalists.

* * *

According to a *Madras Times* telegram, among the persons who are now claiming bounty as inventors of the Tank, is a lady, Mrs. Capron, who declares that the idea of the tank was revealed to her in a vision early in 1915!

* * *

A Peace-Memorial meeting at Madura revealed a curious gent who still believed that there was no peace on earth and that the war was yet going on. Perhaps he is come from some distant Pacific isle!

The Hindu Message

Self-Governmet and Local Self-Government.

If the nineteenth century has given anything of permanent value to the world, its contributions are the idea of evolution and the idea of local Self-Government and Self-Government. The modern age has realised the need for Municipal Government as the basis of national Self-Government. In the older Municipal administrations in Great Britain and the United States there were maladministration, bungling, jobbery, and corruption. Frederic Harrison says: "The Municipal Governments of London, Edinburgh, and Dublin, a hundered years ago, were choked with antiquated abuses. And it has been after a struggle, fought inch by inch all through the last century, that most of these abuses have been gradually reduced. Close corporations, hereditary franchises, bribery, sale of privileges, party nominations, have inflicted on our citizens, ill-paved streets, public nuisances, incapable officials, secret favours, impure water, feeble lighting, and a burlesque police." The legislature and the judiciary have reformed all this out of existence. Mr. Harrison says well: "The needs of the Municipal reformer, I suppose, may be condensed in these two requirements: incorruptible judicial and legislative authorities; and secondly, the creation of a large class of men of culture and eminence, who will freely take the burden of public government in the sole interest of their fellow-citizens." It is only when such a standard of civic conscience, civic honour, and civic devotion to duty is attained that the community can be lifted into the larger and higher domains of communal life which will deserve and attain national Self-Government.

Society is an organism. The organic conception of society is at the root of all modern thought. It is impossible to keep Municipal life and national life apart or to apply to them different standards and ideals of loyalty and conduct. The modern democratic ideal is opposed to hereditary privileges, class exclusions, and monopolies Its ideal is a commonwealth "where the whole common force is directed to the welfare of all citizens equally. It is opposed to huge war-created empires. It is resolved to give full scope to liberty of action so long as it is not inconsistent with the common good of all. Mr. Harrison well says: "The sphere of government would be reduced to this: Protect the nation from foreign enemies; organise an efficient police; administer equal, cheap, speedy law; protect, assist, stimulate, and moderate industry prevent groups encroaching on others, stop bands of marauders who seek to make aggression on other peoples, civilised or barbarous; provide for the health of great cities and of rural districts by establishing local bodies charged with providing air, open spaces, recreation grounds for the people, pure, unlimited, gratuitous water, which stands on the same footing as air, primary education, healthy comfortable homes for the people, museums, galleries, libraries, and other means of culture. These are the natural business of the local bodies; the task of central government is to stimulate and control them, and arbitrate upon their mutual conflicts and rivalries." When Government is reduced to these six great departments, when it is relieved from the care of vast armies and vast fleets, from the load of debt, from irritating questions of religion and education, from ecclesiastical patronage, from all direct care of education, from all hereditary pensions, from the absurd paraphernalia of courts, embassies, and sinecures, little would be left to struggle for. The national expenditure, even if doubled and trebled for public works, central museums, galleries, libraries, and so forth, might be reduced to one-third of our actual budget expenditure, which should easily be raised by a real land tax, a graduated income-tax, increased succession duty, and customs and excise on luxuries only."

One has only to reflect on this ideal for a moment to accept it with full approval and admiration. In India we have to establish local Self-Government and Self-Government on a strong and secure basis and the perfection of the former is indispensable to the attainment of the latter. Will the Indian public worker attend to this most important of national duties and perfect its work in this direction in the near future? If that is not quickly and properly done, our effort in the direction of political regeneration will be a task difficult to perform and foredoomed to failure. We have to achieve local Self-Government on sound lines to deserve and attain Self-Government.

The annual police reports of Bombay and Bengal for the year 1918 have been published and are interesting for their own reasons. The number of cognizable offences in Bombay increased very much and it is amusing to read the various reasons for it given by some of the Commissioners and the Inspector-General of Police. The Bengal report says that there was a further decrease of revolutionary crime during the year and that for the first time since 1907 no member of the public lost his life at the hands of the revolutionary party. The resolution of the Police report says that the party which seeks to attain its ends by violent crime is still alive but the record of the year is a hopeful augury of the final success of the Intelligence Branch in their struggle with revolutionary conspiracy.

A Madras Diary.

(From our own Correspondent.)

It is announced that the sanction of the Government of Madras to Mr. Statham's resolution adopted by the Senate for the removal of the History of Language and Rhetoric and Style from the B. A. Syllabus has been received and that there will be no examination in these subjects in 1920. This would certainly be very welcome to the already overworked students.

Their Excellencies the Governor and Lady Willingdon gave a brilliant reception at Government House on Saturday night October 31st. Their Excellencies shook hands with all those who were present; and the guests enjoyed some dancing, which though an innovation was quite welcome.

The Gay Season has begun in Madras and the citizens have a full engagement every night. The great Fredony was here. The Pierrot Pie are now entertaining the Madrasee. The Madras Musical Association have already begun their seasons programme and are producing to-night Schumans Paradise and the Peri. The Madras Dramatic Association is shortly to start its programme. The Fantastics are to come for a 3rd time and delight us. The Cinema theatres are filming unusually fine pictures.

Mr. Vairavan Cheety has been convicted by Mr. J. C. Adam the Chief Presidency Magistrate for offering an illegal gratification to Mr. R. B. Wood and has been sentenced to suffer 3 months rigorous imprisonment and to pay a fine of Rs. 201. The accused was let on bail. Visitors beware of the presnts you take!

Mr. Justice T. V. Seshagiri Aiyar speaking at the Law College said "If you are anxious to conserve privileges, if you do not care for the sufferings which your children and grand-children may have to endure, if you do not want to live in peace and harmony with your neighbours; allow the present state of things to continue. If, on the other hand, humanity is your creed, patriotism is your watchword and progress as a nation is your ideal, there can be but one answer to all that I have said and that is we must change in some instances root and branch and in some instances only low off the branches and cumbrous outgrowths of ages.

Mr. Justice Sadasiva Aiyer, the Chairman of the Meeting feared that if we did not abolish the present rotten caste institution it may abolish us as a nation.

The advocate-General Mr. S. Srinivasa Aiyangar was however sure that the caste system had ceased to exist and that if at all it existed it did so only as a relic in the Museum.

The Government has published the full text of the new District Municipalities Bill which "has been drafted with the object of giving effect as far as possible to the recommendations of the Royal Commission on Decentralization in regard to District Municipalities and the views of the Secretary of State and the Government of India on them. The policy enunciated in the Resolution of the Government of India on local Self-Government, 1918 has also been kept in view in framing the provisions." The Bill proposes to confer upon these District Municipalities certain new powers such as the power to increase existing taxes and to raise new ones, the power to control their own subordinates and lastly the power to run their own budgets. It is yet to be seen how far these provisions would improve matters.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 15s. per annum. All subscriptions are payable in advance and should be remitted to the Manager *"The Hindu Message"*, Srirangam.

Notes and Comments.

Our Indian politicians and reformers of today are governed in all their activities and proposals of reform by the single idea that what is good for England and Europe is also good for us in the present and future. In Education, for instance,—on which we propose to offer a few remarks here—the late Mr. Gokhale made a bold and determined fight for *compulsory* popular education in his place in the Legislative Council of the Indian Empire. Since then compulsory popular education has been accepted as the panacea for all Indian evils and troubles.

***

We do not oppose the policy of compulsion in popular and general education. But what we want is that the policy of compulsory education must be desirable and practicable in our circumstances to-day, before we work for its introduction heart and soul into this land. We must not agitate for it, simply because it is wanted for or has been introduced into, England or other countries, in the West. Moreover, we cannot yet be certain whether experience in the West is sufficient to show that compulsion in education has been attended with the best possible results.

***

There are many men of eminence in Modern England who are unfavourably impressed as regards the policy or results of universal compulsory education. For it means that Government is to subsidise education and this again means that Government is to interfere with and control education, with all its necessary conseqnences of friction and inefficiency. Compulsion and state-aid are certainly likely to be attended with benefit, if we can have them without constant interference from the Government inspectors and the head of the department of education. But this is to ask for the moon as the phrase goes. If Government is willing to enforce compulsion by the application of the machinery and processes of law or to grant large help from public funds in order to work the policy of compulsion, it will surely insist on supervising or inspecting the work done in schools in order to make sure that the funds it provides are utilised so as to give adequate results.

***

Moreover, neither the Western State nor the leaders of thought and society have any idea of the ultimate objective in a scheme of education. There are many men, indeed, who pass through life without any aim, and without any insight or knowledge as to its true aim. But where a general scheme of compulsory education is to be adopted, we cannot help insisting that there should be a recognised and well-thought-out aim. It is dangerous to allow the State to have a monopoly of the right to determine the objective in education. We know how Germany acted in carrying out its control of education, and the world has suffered enough. No doubt, no other State is likely to adopt the insane policy of advancing the cause of "Kultur" in the way that the ex-Kaiser and his ministers did. Still, the State alone cannot be permitted, to have the sole voice in settling the final objective in education. The society and the parents must have at least an equal voice in the settlement. The State has usually, and cannot help having, a purely political motive, for its aim must be to strengthen itself in the constant and growing competition that is unavoidable in its relations with other groups and this consideration alone will determine the nature of the subjects taught, the methods of teaching and the principles of conduct which the pupils are to imbibe in their course through the school. So long as this state of things lasts, there

can be no true peace in the world, and no toleration, sympathy, or friendship in the relationships of communities to each other. The present policy of exploitation and aggression will continue with all the evils it has brought to mankind.

* * *

We think that the object in education should be not to help the aims of a State, of a Church, or of a party or sect, or group of any kind. The sole object must be to help forward the growth of the child's mind and spirit,—to help children to think for themselves, to fight their own battle in life, to choose what is good and eschew what is bad in all their dealings with their fellow-men and with the Creator and Lord of the Universe. Whatever knowledge or habits are needed to enable children to judge for themselves and to secure prosperity and self-respect in the world must be secured to them under the prevailing system of education. Every other system stands self-condemned. The sole object in education should be to enable the child to grow in mind and spirit so as to work for what constitutes *the higher life* from hour to hour and day to day. Of course no education can settle once for all what Aristotle called "the good life." The life of every man as he passes through the world largely depends on the character and habits formed in school under the guidance of his teachers, and even on the beliefs they instil into him. For, even those who can usually think and judge for themselves are often known to retain, and to be unconsciously influenced by the beliefs and views early implanted in their minds by capable, conscientious, and earnest teachers. Hence, what we should aim in education is to form their modes of thought and their attitude to life and fellow-men so that they may adopt a beneficently *constructive* course of conduct both on all ordinary occasions and in times of crisis. The spirit of inquiry is essential to all, for it alone can save man from perpetrating injustice. It is the spirit of inquiry that enables us to preserve our elasticity of temper and our love of truth to the last.

* * *

In India, education has always aimed at imparting the love of truth and tolerance in man's dealings with man. While certain modes of conduct are inculcated as prescribed by the authority of sages, the necessity of inquiry (विचार) is always insisted on as the necessary means of dertermining one's ideas and beliefs as to what is true. Hence, whether in religion, or industry, or general knowledge, the Indian mind under education has been always trained to regard life and conduct as the means of doing what is right and of gaining that which will shield us from trouble in our course through the world. With the Western man, life is a struggle or competition with fellow-men, and education is regarded as a means of overcoming rivals and rising thereby to a position of superiority to them. In India, the aim is to live and let live, so that all men may attain to some measure of success and happiness in the sphere of life which is assigned to each in the short term of life which is appointed here to each in the providence and mercy of the Supreme Lord of the Universe and according to the deserts of each in his passage through the world in various preceding stages or births.

* * *

If it is no longer possible for the State to revert to this state of freedom for the individual in education, and if it must insist on a compulsory scheme of general and universal education, let it by all means do so. But let it confine its supervision to a limited province of education, and not lay down a scheme which will attempt to deal with all the infinite variety of phases in human development. Let grants be freely given and let compulsion be put on all, so as to ensure the universal spread of the blessing of education. But let the State do nothing to cramp the freedom of the soul and reduce all men to a uniform level and normal standard of attainment in knowledge or morality. For centuries, education has in Europe, been made the sport of parties, sects, and states. The world is just free from the nightmare of a strife whose strain has been intolerable and will continue to be felt everywhere for some time to come. Let us work for the dawning of a happier time in the future,—of an epoch of tolerance and peace among men. Let education be hereafter imparted, not as the means of influencing the mind of the pupil so as to serve the interests of states or sects or parties, but as the means of developing his mind and knowledge so that it may be enabled to walk along the road which leads to the goal of truth, virtue, and peace.

Puplic Opinion.

The Press and M. Ps. on British Finance.

No other thing is engaging the attention of people in England so much as the present financial position does. There was a debate (in the House of Commons) in opening which the Chancellor of the Exchequer said that there was no reason for panic. Mr. Arthur Henderson during the debate said that the Labour party was convinced that no policy of retrenchment could meet the case and that the war fortunes should not merely be taxed but should be expropriated for the benefit of the nation. In the House of Lords Lord Emmott urged the necessity for increasing exports and said that the root of all taxation was the increasing of resources by stimulating production.

The Lobby correspondent of the *Times* says the speech of Mr. Chamberlain acted like a drug in the House of Commons but the unnatural exhilaration in the Lobby soon reached to a feeling of bewilderment and incredulity. Political strategists regarded it as an electioneering speech.

Mr. Asquith in the course of a speech at Aberystwyth severely criticised the spirit of levity in which the Premier, the Chancellor and the House of Commons had met the serious situation. He declared that the Government's hypothetical budget was valueless and said "we must choose between an increase of the income tax or a duty upon realisable wealth.

The papers comment on the surprising optimism of the Chancellor's statement on the financial situation. Critics continue the denunciation of what one describes as Government's Faith healer finance." They accuse the Government of relying on the rhetoric and despising the logic of facts which will speedily bring the country to the most serious position unless high prices are checked." The tone of the comments is generally strong and severe. The *Times* in its leader says that Parliament will forfeit the confidence of the country if it allows itself to be diverted from the pursuit of economy by the devices of oratorical craftsmanship. The *Daily Mail* is equally strong in saying that if the House of Commons passes a vote of confidence today, it will make many converts to the doctrine that Parliamentary government is played out.

Afghanistan.

There is a growing feeling that Government has failed in its Afghan policy and Col. Yate, M. P. speaking before the Central Asian society said that from many points of view, notably that of dividing the allegiance of the Mohmands the treaty made by the Government of India with Afghanistan, doubtless by order of the Home Government, showed the greatest weakness at a time when we ought to have shown the greatest possible strength.

Social and Religious.

The "Karma Marga."

By N. K. Venkatesan, M.A.

(continued.)

I.

Visishtha says :— प्रवृत्तिसंस्कारजन्यं ब्रह्मण्यम्

Brahmanya is the result of Samskara; so the Brahmin so born, the Dvija in general is made the adhikari for the use of the means laid down in the Vedas for her *Ishtaprapti* and *Anishtanivritti*, while, for example, the Sudra gets the same result by means pointed out in the other texts of Hinduism. Women are shown still other means of reaching the same ends. Manu says that for women, the pati is her guru, service to the pati or husband is her gurukulavasa and that service for grihya agni is her home service.

पतिसेवा गुरौ वासो गृहार्थेऽग्निपरिक्रिया ।

So it is said in the *Santi-Parva*,

स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा ।

इति भारतमाख्यानं मुनिना कृपया कृतम् ॥

The Rishis have shown the means to these two classes, the women and the Sudras, whose bodies have not been purified by previous Samskara, in the Maha Bharata, which has been composed for their benefit, out of love for them and grace towards them. Thus for the ends in view namely, *Ishtaprapti* and *Anistanivritti*, every one in the fold of Varnasrama-Dharma or so to say, Hinduism, is shown a way.

The Veda therefore shows the means to *Ishtaprapti* and *Anishtanivritti* but the means shown are not such as we know of in the world, but are *alaukikas* as Sri Vidyaranya says. The Veda is a *Pramana* to us, because it gives us knowledge of what cannot be known. If it merely gives us knowledge of what is known to us, or can be easily known to us, it becomes a *laukika* or worldly *Grantha*. Its value consists in its being *alaukika* in its very nature. Sri Vidyaranya says also that the Veda is not a human production, because it shows the way to the knowledg of Brahman. ब्रह्मकार्यत्वश्रवणात्

So says Badarayana, अत एव च नित्यत्वम् Hence its being eternal.

II

What then is the nature of Vaidika Karma? What is the effect of performing Vaidika Karma? Is it binding on a person to perform Vaidika Karma in his life? The last question is first answered. The Veda contains Vidhi and Nishedha. So Vaidka Karma is binding on every person who follows the Vedic teachings. So says Sri Sankaracharya.

"वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयताम् ।"

The nature of Vaidika Karma requires no explanation. It consists of three main kinds of Karma,—Nitya, Naimittika and Kamya, omitting Nishedha, the Karmas which are prohibited. The Nitya Karma is binding on every one, and it has therefore necessarily to be free from any idea of desire for fruits. For example Snana Sandhya, Japa, Homa, Atithya and Vaisvadeva, i.e., to say our Vaidik bath, our prayers at twilights and at noon, our meditation on Gayatri, as well as on any special forms of Brahman preached to us by our gurus, our daily aupasana in morning and evening, receiving honouring and feeding atithis, guests that come without notice or expectation, as well as other guests, Brahmacharis, Sannyasis &c., and the performance of Vaisvadeva or the Panchamahayagnas, as they are called, the Deva Yagna, the Pitri Yagna, the Manushya Yagna, the Bhuta Yagna and the Brahma Yagna are eternally binding on us. No fruit is to be expected. These have to be *done*, because they *have* to be done. With these go the various samskaras laid down for us, and the Yagnas known as the Pakayagnas, the Havir Yagnas and the Soma Yagnas. These are all *Nitya* Karmas and we cannot escape them, though we may evade them in one life or in several lives even. These *have* to be done throughout life, as the injunction shows :—

"यावज्जीवमग्निहोत्रं जुहोति"

These Karmas are called Nitya, because they have to be done systematically all through life.

"तस्य नियतनिमित्तत्वात्"

(To be continued.)

Religion and its real function.

By L. R. Ramachandra Aiyar, M.A.

(Continued.)

If then, the main object of religion is seen to be the superior knowledge leading to the solution of the problem of existence and final salvation, it is but reasonable that there can be no quarrel or antagonism between the various religious systems of the world. Those who have studied closely the different religious systems of the world can bear witness to this fact. But why then should there be hatred between the followers of different religions and why should there be religions persecutions? Why should certain religions prove a failure in some cases? The reason lies in the non-recognition of the fundamentally different temperaments of different men. The religious truths are grasped by various nations according to their needs, temperament, and powers of understanding. All the same, the aim and the spirit which is at the basis of the discovery of religious truths are not at all conflicting. Just as, when different persons take water with different vessels in a stream and quench their thirst, it is the water that quenches their thirst and not the shape of the vessels, and nobody has any right to quarrel about the shape of the vessels, so also there is no use of fighting about the forms and details of the rituals etc. All bloodshed and quarrels and atrocities in the sacred name of religion could never have polluted the human hand if the above truths are calmly thought over and understood. If at all there is any country that has refused to persecute for differences of opinion in religious matters; if at all there is any country where many systems of philosophy and religion grew luxuriantly without a hot, bloody conflict; if at all there is any country that has held out its protecting hand to those that flew to it from the persecutions in other places; if at all there is any country the religion of which has refused to convert everybody differing from it, to its own method of viewing things; if at all there is any country that curses fanaticism, realising fully well the variety in the temperaments of different men and the impossibility of forcing all to come to one set of stereotyped opinion in religious matters;—that country is India. It is the country which has boldly proclaimed to the world the most brilliant watchword "एकं सद्विप्रा बहुधा वदन्ति" (The one existencc, sages call by various names). Consider what Dharmaputra, the very human embodiment of Dharma has to say in this connection

"......श्रुतयो विभिन्नाः नैको ऋषिर्यस्य मतं प्रमाणम् ।

धर्मस्य तत्त्वं निहितं गुहायां महाजनो येन गतः स पन्थाः ॥"

"...Manifold are the srutis, many are the sages whose opinion is our authority. The secret of Dharma is hidden. The path trodden by the many (wise) is *the path*." It was India which, through one of the most modern sages, thundered forth in the Parliament of Religions at Chicago, some years ago, words of toleration and mutual good will to the

votaries of various religions assembled. The brilliant figure in that assembly (Swami Vivekananda) after quoting the meaning of the most beautiful words of the Upanishads, viz.,

यथा नद्यः स्यन्दमानाः समुद्रे अस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥

goes on to say " The present Convention which is one of the most august assemblies ever held is in itself a vindication, a declaration to the world of the wonderful doctrine preached in the Gita, 'whosoever comes to Me, through whatsoever form, I reach him. All men are struggling through paths which in the end lead to Me.' Sectarianism, bigotry, its horrible descendant fanaticism have long possessed this beautiful earth. They have filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for these horrible demons, human society would be far more advanced than it is now. But their time is come; and I fervently hope that the bell that tolled this morning in honour of this Convention may be the death-knell of all fanaticism, of all persecutions with the sword or with the pen and of all uncharitable feelings between persons wending their way to the same goal." There cannot be a finer appeal to the followers of various religions to develop a spirit of mutual understanding and good will.

It is on account of foreseeing the importance of peace and good will and the recognition of the necessity of variations in beliefs and methods though the aim is the same, that the Vedanta is entitled to be termed "The Universal religion." Religions there are which claim this title not because of their comprehensive nature but on account of capturing so many followers to their faith by multifarious means at their command. Such a spirit is entirely foreign to the Vedanta. It realises the impossibility, and even if possible, the futility of bringing all men on the face of the earth to one mood and to think in one way by certain pressure. As we have observed, the temperament of no two communities can be the same, and to postulate in public that you should do this and that, that you should worship this deity and no other, and in this manner and no other and that those who do not conform to these teachings are idiots and cannot obtain salvation—the Vedanta considers all this stereotyped preaching as mere child's prattling. The claim of universality for a religion is not in the number of followers who superficially follow certain dogmas and rituals, but in the inherent capacity to satisfy the aspirations of people of different moods and capabilities. This the Vedanta possesses to a remarkable extent. The Vedanta is not built on dogmas or built round any historical personage, but is based on principles—and eternal principles alone. It lays down how men of different tendencies can rise up in the spiritual plane. While realising the series of gradations through which the human soul can rise up it has no word of scorn towards those who happen to be in a lower level. It recognises that each step is helpful and essential for rising up to the highest realisation. It preaches that man does not go from error to truth but from truth to truth from lower truth to higher truth. The Vedanta has harmony and sympathy for its keynote. It does not lay down any hard and fast rule for all men. It emphasises also that what is necessary for one man for improvement may be quite harmful for another considering his predilections and capabilities,—and even for the same man at different stages. It has the doctrine of Adhikara or fitness for any kind of work or religious practices. Man must first understand where he is and must try to rise up from that position. A man who is a stranger to the Vedanta may follow its general principles whether it be in the Karmayoga, Bhaktiyoga, Jnanayoga or Rajayoga, and he shall win the goal. The Vedanta is also careful to emphasise that no mere repetition of the Vedas and understanding the meaning alone will do, if no care is taken to develop the practical side of religion. The Vedanta is not a persecuting religion. It invites a sincere verification of the truths and principles it enunciates. This brings us on to a consideration of the relative merits of the Eastern and Western systems of philosophy. It will not be out of place here as it will help us to appreciate the real spirit of religion and the method of practical progress in religion.

(To be continued.)

Sandhya Upasana.

BY RADNUS B. DIVARD.

Sandhya—The way to health.

(Continued)

A cool bath especially at dawn,—when darkness shakes hands with light, when warmth overflows the heart of the lovely water, when the fresh cool wind kisses the young foliage, when the glimmering diamonds in the blue heavens herald the approach of the blazing ball and when the feathered minstrels send forth their sweet notes,—has a very beneficial effect on the body. Fresh cold water has many medical properties. It removes the dirt deposited on the skin during the night and keeps it smooth. It invigorates the organs. It drives off lethargy and sluggishness. It holds off lust, anger and other undesirable passions. It keeps the head cool and collected. It lends lustre to the face. It keeps the heart buoyant, It helps digestion. It sharpens the intellect. In fact water has all the medical properties in it. Says the Rishi:

" अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा । "

'Soma told me that water contains all medicines.' It is thus a source of health. Water removes all the external impurities of the body and it also removes to a certain extent the internal impurities also. But it does not get access to all the nerves, tissues and cells and cannot cleanse these. This function is, therefore, allotted to Pranayama. The dirt in these parts of the body exists in a very subtle form and can be removed only by the proper action of oxidation. This is only partially effected by ordinary respiration but the air does not reach the entire fabric of the nerves and the blood-cells; it does not go deep enough; nor does it take sufficient time to produce full effect by its action. In Pranayama the air is first inhaled fully and then for a while it is kept shut up. It attempts to free itself and in doing so expands and occupies every nerve and every cell in the body; as it is allowed sufficient time, it oxidises the dirt and, when it gets saturated, it is slowly exhaled. Thus by repeatedly doing Pranayama, all the impurities leave the body. This dirt resides in the body in the shape of excessive phlegm, bile and undigested matter and these breed the germs of all diseases; but Pranayama removes them all and sound health is the result. That Pranayama is a remedy for many maladies is a matter of experience; its virtue can be known only through constant practice. When you hiccup continuously do Pranayama for a while and it stops immediately. Similarly, when your head aches severly, perform a number of Pranayamas in pure air and there will be immediate relief. It you suffer from indigestion, practise Pranayama daily, morning and evening and you will find your complaint removed. Thus almost all diseases, fever, consumption, rheumatism included, can be cured by the help of Pranayama performed properly.

A cold bath in the morning is a necessary preliminary to Sandhya and Pranayama forms an important part of it. Thus Sandhya Upasana is the surest way to health. But who would take to such simple means at a time when every one is in violent love with the

imported medicine in the rows of glittering bottles on the Doctor's shelf. Under the very nose of the doctor walk in defiant haughtiness the proud Plague, the chivalrous cholera and the influential Influenza and pounce upon his patients. All his craft is quite powerless against these; still he would persist in his pretensions of omniscience and the blind world has no eyes to see, no mind to think. People would rather pay the heavy bills of the Doctor than lead a life in keeping with the simple laws of Nature. Such is ignorance.

Essays on Bhagavad-Gita.

[By the Hon'ble V. K. Ramanujachariar.]

IV Yoga.

(1) Serenity:

When the disciple has practised *Karma Yoga* with success, he reaches a state which may be described as "The Silence that follows the storm," the disciple's struggle with the senses being the storm; "The mind which is allowed by a person to follow his roving senses, carries away his discrimination, as the gale hurries away a ship upon the water." (II. 67.)

So long as one follows the senses, as the man of the world does, he is not aware of any conflict. It is only when he has learnt discrimination, and tries to practise it, does he feel it. The storm is eventually followed by a calm, which is peace:—

'Peace is attained when the mind is obedient, and the senses controlled by the mind move among objects freed from attraction and repulsion. (II. 64.)

'Whoso forsakes all desires, and goes about, free from yearnings, without the sense of possession and without the confounding of the self with the body, attains peace' (Ibid 71.)

When this stage is reached, the disciple is not affected by any sense-object:—

'He attains peace, into whom all desires flow, as rivers flow into the ocean. The latter is filled with water, but remains unmoved like a rock.' (II. 70.)

The state of serenity may be known by the following marks:—

'The Self is well placed in the mind of one who has conquered it, in regard to heat and cold, pleasure and pain, and honour and dishonour (VI. 7.)

On the *trayikarana* theory, the body consists of portions of earth, water and fire. The first responds to heat and cold; and the second to the second pair—pleasure and pain; and the third to the third pair—honour and dishonour. The verse then means that the disciple has so disciplined the elements of his body, that they will not respond to any outside impulse. They have a will of their own, and often obstruct their owner; but during the struggle, which preceded the silence, they have "yielded and become subject" to the Self.

The second mark is that the disciple caring for the Self only, the mutable things of this world will have lost their value in his eyes, and to him 'A lump of earth, a stone and gold will be the same.' (VI. 8,)

For the same reason his attitude towards others will be changed; and he will no longer regard one as a friend or another as an enemy; all alike will be his brothers (Ibid. 9). The state of serenity may not be maintained for long, and the struggle will have to be renewed every now and then. This idea is implied in the term *prajahâti* meaning utterly abandons in verse 55 Chapter II. The desires will recur again and again, till their root is torn up; and this root is the relish for sense-objects, which "will turn away when the Supreme is seen" (II. 59.) The Sanskrit word used is *param*, a higher thing, and this may mean the Self, which gives more real pleasure than sense-objects, or the Supreme. Either is seen only at a later stage. The disciple need not be disquieted at the prospect of renewing the battle; for he will carry the strength of the success, and the battle will therefore be easier each time.

(2) Conditions of Yoga.

It is only in the state of serenity that the Self can be perceived. That the disciple may perceive the Self, he should concentrate his attention upon an object, and when the one-pointedness can be maintained for some time, he should drop the object. To bring about this state certain conditions are required, which are enumerated in verses 10—17 of Chapter VI. First, certain conditions relate to the course of the disciple's life:—

'Yoga is not for him who eats too much: nor for him who fasts too much; nor for one who is too much addicted to sleep; nor for one who is too wakeful' (*Ibid.* 16.)

Pain-killing Yoga is for him who is moderate in food and exercise, in the perfomance of action, and in sleep and waking. (Ibid. 17.)

The disciple should also be 'firm in the vow of continence' (Ibid. 14.)

Next, the disciple should sit:—'In a pure place' (Ibid.). That is, a place not owned or controlled by impure persons, or touched by impure things. He should be 'In a secluded place, and alone' (Ibid. 10)

Secluded and also undisturbed by sounds. The next condition relates to *asana* one of the seven preliminaries to *Yoga*. The disciple should......'place for himself a firm seat, neither very much raised nor very low, and covered over, one over the other, with cloth, antelope skin and Kusa grass' (*Ibid.* 11.)

Adopt the sitting posture (Ibid. 12.) 'Hold the body, head and neck erect and immovably steady' (*Ibid*, 13.)

The next condition is *pranayama* or control of the breath. This is referred to in another connection in verse 27 of Chapter V thus:—

'Making equal *prana* and *apana* moving within the nostrils." *Prana* is the outgoing breath, and *apana* the incoming breath; and making them equal is making their movements equal. It is usual to state that meditation is possible only when the breath is quiescent, neither going out nor coming in. The Lord does not lend support to that view.

This brings us to the condition known as *pratyahara* the drawing of the mind away from every object other than the subject of meditation. This is mentioned in several verses;—'With the thinking faculty controlled' (*Ibid.* 10)

'With the functions of the thinking faculty and the senses controlled' (*Ibid.* 13.)

'With the mind controlled' (*Ibid.* 14.)

The too frequent mention of this condition points to its importance. As an aid to this control reference is made to,

'Seeing the tip of his own nose, in order that he may not look around' (*Ibid.* 13.)

The intention is not that even tip of the nose should be seen: for it will interfere with meditation. The eyes should be so placed that nothing else can be seen.

The next condition is *dharana*, and is described by the term 'Thinking on me (*Ibid.* 14.) and 'making the mind one-pointed (*Ibid.* 12.) *On me* on a mental image of the Lord, and Arjuna full of devotion to the Lord could easily concentrate on him. The disciple may form a mental image of anything else that attracts him; but it should be pure and holy and calculated to raise his mind to a high level. Reference is made to the Self in verses 10, 15, 25, 26, and 28 of the Chapter; but the intention appears to be that the Self should be kept in view as the goal to be reached.

The last condition is *dhyana*, the continuance of the mind without wandering from the object of meditation. If the mind wanders 'As often as the wavering and unsteady mind goes forth, so often reining it in, let him bring it under the control of the Self only. (*Ibid* 26.)

(*To be continued.*)

Literary and Educational.

The Rajput's Death.

By V. Ramachandra Rau.

The mighty Jaipal, of the Punjab King,
Met Ghazni Mahmud on Peshawar plain:
The battlefield, with groans and moans, did ring
Of many gallant Rajput warriors slain.

But followed this, the most unhappy thing—
Jaipal was captured by the powerful foe;
In camp, this doleful news did terror bring,
At home, the softest hearts did melt and flow

In speechless tears; but soon, a horseman came
And said, " A fitting ransom give and take
Your captive monarch back; the host did name
A ransom rich to the Captor, for the sake

Of their heroic prince, of glorious fame;
The Rajput, fain, would give up his noble breath,
Than fight, and lose, and live a life of shame,
And so, when freed, he burnt himself to death.

Search for the Light.

By V. Srinivasa Rangachariar B.A. L.T.

Lost is the light in the field of battle,
Lost the Sun in the dreary West,
His golden rays do bathe the world
From behind the silver-lined clouds
In wonderous charm of magic hues,
Lost in the West is the Sun of the East,
Lost the gem of heavenly light.
Out are the stars, glimmering bright,
Out the dead-moon of pale white light,
But myriads of stars and fireless moon
Ill fill the throne of energising sun.
People of the world are moon-struck now,
They crowd to the spot where the light was lost,
And hope for the light to rise in the West.
They pin their faith on Leagues of Nations,
And search for the Light in self-determination.
They keep the game of steam-steel toys
Nightly to the tune of jingling gold.
Into the " visible darkness " they go,
And revel in the ghostly mirth they keep.
While bewitching *passions hold their senses* *
In thraldom, their soul sickens at the sight,
And yearns for the Light of the bracing Sun,
The Lord of Mercy pitying their plight,
Changes their vision right towards the East.
There they behold the dapple dawn,
Of the eternal Light in splendour severe,
Over the heads of sages divine,
That steadfast in contemplation remain,
That their wisdom might grow in harmony,
Guided by the soul-force that moves the Universe.
To the tune of the wisdom of the song Eternal;
This is the Light born of the East,
This is the wealth, the West doth need,
More than gold or tin-worse wares.

* The meaning in 'bewitching passions etc' is this:—The senses are not so much to blame as the mind worked up to the pitch of evil emotions in the wrong way, make the senses pander to their false sentiments and feelings.

Stray Thoughts on Indian Education.

By The Late S. Padmanabha Aiyar. B. A.

(*continued.*)

Current Opinion about Vernaculars.

It has unfortunately become fashionable in some quarters to say that no Vernacular literature is worth serious study, that it is hopeless to teach scientific subjects in any Vernacular, that no Vernacular is capable of furnishing a satisfactory scientific terminology, that there are no suitable text books in any Vernacular, that, in short, the Indian Vernaculars are impossible media for all but the most rudimentary stages of Education. These critics would also add that the multiplicity of Indian Vernaculars is an eternal bar to all Vernacular Higher Education in India. They would seem to think that the Educational salvation of India were impossible until and unless we were able to adopt a highly developed language (preferably English) as the common language of India—a consummation which, however devoutly to be wished, is obviously beyond the limits of the possible.

Current Opinions Examined.

But are the Indian Vernaculars so hopeless? The Indians are an intelligent people with a great civilisation behind them. Whatever their condition in the nearest past, they are awaking to a sense of nationality and are trying to progress. Their languages are living and are bound to grow. Growth is, already perceptible in some of them, Each of them has a literature of its own, greater or smaller. A well-devised and well-administered system of education is sure to promote the spread of Vernacular literature and stimulate its growth.

The lack of text-books is no serious obstacle. The history of text-book writing in England and elsewhere will reveal the fact that the first text book in any subject has only followed the teacher but has never gone before him. But when a subject has established itself in the curriculum, the demand for text-books is usually followed by supply and even by a glut in the market. The teacher's difficulty will then be to make the boys content to use the best.

Remedy Suggested.

In organising a system of higher popular education for India, we must face the fact that India consists of a certain number of language-areas. Each language-area must be provided with its own system of education. This has indeed, been done already in the matter of primary education. But primary education is quite inadequate for our purpose. For really elevating the people, each language-area must develop its language and literature considerably. To effect this, the Vernacular must be made the medium of instruction in all subjects up to as high a standard as possible, English being of course an important and indispensable second language in every school. As the Vernacular becomes more and more developed in both vocabulary and literature, it should become the medium of instruction in all the stages of education. In course of time language-area will have one or more Universities of its own.

We are now so used to higher education in English that my suggestion may seem wild and impossible. But that is the only way to realise a system of truly national education. I do not stand alone in this opinion. The same view has been expressed by prominent persons like Sir Theodore Morrison, the Lord Bishop of Madras, and Mrs. Beasant whose opinions are entitled to respectful consideration.

Once we set about with a will to teach the higher classes in the Vernacular, the subject taught and the medium of teaching will grow, though the results

may be poor at first. This is one of the lessons we learn from the history of Education. We can speak and write an unfamiliar language only by speaking and writing it. One can swim only by swimming. Earnest, steady, and assiduous practice will alone bring confidence and strength.

The idea must be taken up and patiently worked by a strong body of persons who are enthusiastic by nature and who sufficiently believe in the scheme not to be daunted by obloquy or ridicule. We hear that an exactly similar idea is being successfully worked out at the Gurukula institution at Hardwar under the auspices of the Arya Samaj. Rabindranath Tagore is said to be maintaining a national school of his own in the suburbs of Calcutta.

MORAL AND RELIGIOUS EDUCATION.

We now come to the third feature that I have noticed about the Educational Despatch of 1854. Afraid of being suspected of a tendency to proselytise, the authors of the Despatch decided to make Indian education exclusively secular. And exclusively secular it has remained in the hands of Government. But Missionary agencies have been running schools and colleges which have been either actually attempting conversions, or, failing it, have been sedulously trying to undermine the faiths in which their Hindu and Muhamedan boys have been brought up. Nor must it be forgotten that the secular education given in Government colleges and colleges worked by indigenous agencies has been so materialistic in tone that our young men lose all sense of religion by the time they leave the college. I remember the psychology of my own college days taught that just as bile is the product of the liver, so mind was the product of the brain. To minds fed on such intellectual poison, what could morality and religion mean? The mental attitude of such men is one of indifference, and may be described in the words of Ruskin:—"They usually believe in immortality so far as to avoid preparation for death and in mortality so far as to avoid preparation for anything after death."

(To be continued.)

The *Study* of *Sanskrit*.

BY 'GANAPATI DASA.'

(Continued.)

Sanskrit has a wonderful and abundant scientific literature. Our forefathers cultivated the experimental sciences. The Indian medical science is now a subject of study and admiration in Europe and America. According to Dr. P. C. Ray some of the chemical processes described in ancient Sanskrit works are so accurate and scientific that they may without alteration be transferred to the pages of modern textbooks on Chemistry. Again the mathematicians of India devised tables of *sines* and versed *sines* and were also acquainted with the principal theorems of spherical trignometry. Bhaskara invented the art of placing the numerator over the denominator in a fraction. He also invented the radical sign. The movement of a falling body they attributed to gravity and they ascribed this to the attraction exercised by the earth on a material body.

Similarly the sixtyfour arts (चतुष्षष्टिकलाः) have their own literature such as भरतशास्त्र on dramaturgy, शिल्पशास्त्र on architecture, &c. A study of Sanskrit thus enables a man to dive deeper into the works of learned sages and authors who flourished in ancient India and to carry on research work and thus add to the sum-total of human knowledge.

The success achieved in Sanskrit poetry is simply marvellous. "India is singularly the land of poetry." The Hindu always dreamy, mystic and speculative naturally had a greater fascination for poetry than for anything else. For as Emerson observes "Poetry is the perpetual endeavour to express the spirit of the thing, to search the life and reason which causes the brute body to exist or desist. All words of such enquiry are poems." Sanskrit poetry has been used as a vehicle for almost every subject under the sun. In every department of poetry lyric, dramatic, epic and didactic it is acknowledged on all hands that Sanskrit literature is supreme. Some of the lyrics in Sanskrit, Kalidasa's Meghaduta, Bilhana's Chaurapanchasika and Bhartrihari's Sringara Sataka and many others are gems of perfect beauty. They are marked by classic dignity and distinction and are but synonyms for melody itself. Kalidasa's Sakuntalam and Vikramorvasi, King Sudraka's Mricchakati and Bhavabhuti's Uttararamacharita are standing monuments of Hindu dramatic achievement. Professor William's opinion on the drama Mricchakati may well be applied to some of the best dramas in Sanskrit. "The dexterity with which the plot is arranged, the ingenuity with which the incidents are connected, the skill with which characters are delineated and contrasted, the boldness and felicity of diction are scarcely unworthy of our own dramatists. The asides and aparts, the exits and entrances, the manner, attitude aud gait of the speakers, their tones of voice, tears and smiles and laughter are as regularly indicated as in a modern drama."

Coming to Kavyas, the Ramayana deservedly occupies the foremost place. In point of restraint and classic dignity, acuteness of observation and accuracy of description, curious felicity of words and sweet and haunting melodies, the Ramayana might well challenge comparison with the Iliad and the Odessey. Kalidasa's Kumarasambhava or the "birth of the war-lord" is famous for its apt and striking similes, wealth of illustration and vividness of description. Such terse and thrilling descriptions as those of Uma in her mountain-home, of the Vipralambha Sringara attest the poet's imaginative insight and compelling genius. Bharavi's Kiratarjuniya with its beautiful imagery, Magha's Sisupalavadha with its metrical niceties and striking thoughts and Sri Harsha's Naishadham which reveals the inexhaustible versatility of the author and which has been rightly designated विद्वदौषधम्, these cannot fail to interest us and to influence us for good.

Sanskrit or Devanagari (language of the gods) has a vast literature and no other literature has such an ancient history as Sanskrit. Hence the study of such a language by the student of comparative philology and comparative religion cannot but be beneficial. It will enable him to solve those interesting and important scientific questions connected with the origin of the language and of the human species.

The influence of Sanskrit on the vernaculars is immense. All the Indian vernaculars are either descended from Sanskrit or have been influenced by it. Those who have at heart the improvement of the vernaculars—and this is one of the indispensable requirements of the present time—must acquire a sufficiently familiar command of Sanskrit which, as Monier Williams truthfully observes, is "the only vehicle of Hindu Theology, Philosophy, law and mythology; the only mirror in which all the creeds, opinions, customs and usages of the Hindus are faithfully reflected; and (if we may be allowed a fourth metaphor) the only quarry whence the requisite materials may be obtained for improving the vernaculars or for expressing important religious and scientific ideas."

(To be continued.)

Reviews.

Democracy at the Crossways" By F. J. C. HEARNSHAW—(Messrs Macmillan & Co. Ld. 15s net.)

(Continued.)

III

Though it is true that history never repeats itself, yet the realisation of democracy in history is interesting and valuable and is dealt with briefly and well in this work. The lessons of history are many and great: History is the memory of the community. Human nature is the same in substance but the modern age has begun the expreiment of representative government and will persist in it. Athenian democracy aimed at the harmonisation of man and community and achieved it in the age of Pericles; but its splendour was short-lived. It was propped up by slavery at home and empire abroad. Schomann says that democracy was to Athens a dangerous gift which ended by enfeebling and undermining the vitues of the citizens." Professor Blackie says well: "For her hundred years of unfettered democracy Athens paid dearly with more than two thousand years of political servitude." Faction and disorder laid Greek democracies low. But modern democracy need not lose heart on that account. In Greece it was direct democracy that was attempted; it was based on slavery and exploitation and "so missed the modern association of liberty with equality and brotherhood": it did not rise to the conception of a national state; and it was weakened by class war. In Rome the democratic element never became the controlling element. Mr. Hearnshaw says well: Such lessons as its abortive existence, miserable decline, and premature demise teach are merely the obvious truths that democracy is incompatible with militarism, that it is speedily corrupted by irresponsible power, that it is easily lured from high ideals by prospects of plunder and repose, that when once thoroughly degraded and debauched it passes almost beyond hope of human redemption."

When we come to mediaeval democracy we find that though the Church was theocratic and proclaimed the monarch to be divine and herself as diviner, yet she proclaimed the equality of all before the throne of God. Thus the social democracy of Christianity was added to the political democracy of Roman Law. In mediaeval times the nucleus of a popular assembly was to be found in all the communities of Western Europe. Hence when feudalism passed away after having achieved its purpose, democracy once more reasserted itself. Italian civic democracies were self-slain by faction and fickleness and folly. It was only later that there was born national democracy which was a representative democracy. The representative principle was derived from Christianity and from Teutonic institutions. The English Revolution, the French Revolution, the American Revolution, and the Industrial Revolution have by four successive waves brought humanity to the happy shores of modern representative democracy. Mr. Hearnshaw says: Rousseau's doctrines of social equality and popular sovereignty, his proclamations concerning natural rights and the infallibility of the general will spread like wildfire through Europe, as the result of the triumph of the French Revolution." Democracy has however to be on guard against indiscriminate destructiveness. Mr. Hearnshaw says: "The instability of democratic constitutions, the changefulness of democratic ministries, the factious fickleness of democratic parties, the unscrupulous log-rollings of democratic groups, have inevitably militated against the constructive efficiency of democratic states". But democracy was and is inevitable. He says: "The spread of education, the growth of the press, the development of means of communication, the increase of working-class prosperity, the organisation of labour—these and countless other causes contributed to make both the monarchic and the aristocratic state ultimately impossible. Before emancipated man only two alternatives lay—democracy and (whether under its own or under some less alarming name) anarchy". It is in the history of British democracy that the world has fortunately got large and abiding elements of hope, because there freedom has slowly broadened down "from precedent to precedent." As Mr. Masterman says, English constitutional History is "a drift towards democracy." It is England that has discovered and is perfecting representative democracy. She has taught all that "there must be no breach in the continuity of the national life." She has never fawned at the feet of theoretical politicians or ideologues. Her common sense and practicality have saved her at every step and thus saved the future of freedom as well. Mr. Hearnshaw says well: The British appeal has been to precedent and not to principle; to history and not to philosophy: to the law of the land and not to the natural rights of the human race." He points out how the American Colonies derived their democratic tendencies from England, the mother of modern democracy and how they breathed an ampler and a purer air. We cannot better sum up the noble ideals of modern British and American democracy than in the words of the American Declaration of Independence in 1776: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just power from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government, laying its foundation on such principles and organising its powers in such form as to them shall seem most likely to effect their safety and happiness."

(To be continued)

"Sparkling Echoes of Vedantic Ethics" BY W. DORAISWAMY AIYAR, (Honorary Magistrate, Walajanagar.

This booklet of 62 pages contains several excellent aphorisms replete with sound sense. It is divided into eleven chapters and contains 273 sayings and a few Appendices and supplemental sayings. In the words of Mr. K. S. Ramaswamy Sastri, B.A., B.L., who has written a foreword to this book, this book opens to us a store-house of mature reflections on Life—mostly by the author himself and the others by various thinkers who have thought deeply and nobly about Life and its joys and sorrows. The Author has a partiality for punning on words and this often yields striking results. We need not quote examples, as our readers are familiar with his writings in the columns of the "*Message*". The Appendices contain speculations about the nature of our sense-organs of eye and ear and of the Sankhya categories. One of them deals with the cynics of the world but the author is only a genial cynic and not a misanthrope. There is a Glossary also which explains some technical terms enhancing thereby the usefulness of the book. The three illustrations viz, those of *Pranava, Triangle and Bell-boat* are quite novel and original. In short, the self-explained charades, paronymous puns and appropriate anagrams form a humorous set of sayings which are worth a perusal.

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Miscellaneous.

Olla Podrida

Professor Marshall said recently : "The average level of human nature in the Western world has risen fast during the last fifty years." This is indeed optimism with a vengeance.

*
* *

Mr. Massingham on the other hand says in his recent book on "People and things" that commercialism, the yellow press, and the worship of the state are ruining modern life. There has been in fact loss as well as gain.

*
* *

Did you read about Dr. R. V. Khedkar's dream? He dreamt—he! our modern Eugene Aram—that his Guru in Samadhi in the Girnar Hill ordered him to work with Mrs. Besant and start an Aryan League and re-gather the children of the Aryan race, destroy caste, accept all prophets, and allow such rules of conduct as allow full freedom and liberty! The Samadhi Guru gave him 24 rules from the grave. Dr. Khedkar says that he has proved somewhere the efficacy of dreams. Efficacy to whom? To dreamers? What a wonderful man!

*
* *

The *Hindu Missionary* tells us that two persons came to be re-converted from Christianity to Hinduism. But alas one was taken back by his hard-hearted father. The Editor *naively* quotes पुनरागमनाय च. How well he quotes scripture. But happily Benjamin became Balaram.

*
* *

Mr. Justice Seshagiri Iyer gave us some eye-openers (?) in his recent address on Hindu social organisation. The current shibboleths are our mental tyrants and the worst form of tyranny is that which kills our freedom and hypnotises us into the belief that we are free. He says that democracy has come and caste must go. Well! Is it so? We say that caste is wise democracy and that caste and democracy will both stay. What is the good of this phrase-worship of today! He says that reversioners are harpies, that Manu is antiquated, etc. We live and learn!

*
* *

In the same meeting Mr Justice Sadasiva Iyer said that he was a nominal Brahmin and spoke about Christian Brahmanas, Musulman Brahmanas, and Parsi Brahmanas. He has threatened to give up the name "Hindu" if the Hindu religion does not give up caste within 5 years from this date. What shall we do to be saved? Lead kindly light!

*
* *

Quite recently the Municipal Council of a Welsh town with an unpronounceable name refused to allow the Town Hall for cinema shows as the cinema is "a danger to public morals." But we are content with what others reject and even rejoice in it.

*
* *

Health and Happiness was good enough to promise recently to found a club to teach laughing to the Indians. I hope that it will in its idiocy even start a club to teach eating to Indians. The bumptiousness of these fellows is wonderful.

*
* *

A trifling difference between a husband and a wife was described in the *Madras Mail* of 24-10-1919. The wife produced some hair in a court as violently pulled off from her head by her husband in his fits of anger. The husband said that it was false hair presented by him to his wife. So matters came to a head between them. Which was false—the hair or the case?

SCRUTATOR

The Trial of the Ex-Kaiser.

A DRAMA IN ONE ACT.

Dramatis Personæ:

Ex-Kaiser *Wilhelm* of Germany.
Wilhelm, an attendant of the Ex-Kaiser.
President *Wilson* of the U. S. A.
Earth-Spirit in stranger's garb.

SCENE—A room in the Ex-Kaiser's quarters, London.
TIME—1st April 1920, Daybreak.

Wilhelm, the attendant: (*tapping at the door*):—Great my lord! (*aloud*) My lord!

Ex-Kaiser Wilhelm (*opening the door in wild haste*):—Ah, spirit, will you surely follow me to the trial hall?

Attendant (*stepping back*):—What, my lord?

Ex-Kaiser Wilhelm (*looking up amazed*):—Is it only you?

Attendant:—Your own servant and constant companion, my lord. Whence this strangeness? Any fancy bred of lost hopes?

Ex-Kaiser Wilhelm:—No fancy, I hope, by God's grace. (*pauses*) But you shall know presently. (*goes out to refresh himself*)

Attendant (*to himself*):—My lord's look and manner seem strange today. Can it be his ere-long unyielding will has bent before the shock of shame, for it is trial today? Or has he pined to madness all night long at loss of state, of friends no more, of family reft? What a changed being does he seem, such as I saw not till now? What a contrast? But last night, he was implacable and would not repent. Ah, my lord and friend, how will you bear this day of reckoning, when the whole world shall sit on you in judgment? What may they not pronounce on your deeds, deeds you hoped would have crowned you king of all the earth, when you said "who will be my judge? But alas, my lord, I told you time and again it's no more worth your while to try with fame, vain earth's lure. But you would not listen. Scripture's command "Repent ye, for the kingdom of heaven is at hand" you would not heed. You were so self-deceived. But I'm pledged to you.

Ex-Kaiser Wilhelm (*entering*):—Talking to yourself?

Attendant:—My lord!

Ex-Kaiser Wilhelm:—Pardon me, I kept you waiting. Take not ill my strange manner. By God, I had a dream. No, it was a divine presence. But, any news in the metropolis?

Attendant:—They say that princes of earth are all assembled to decide the future before they sit in judgment. Some there are that would have you murdered. But George and Wilson won't have it so. Since blood wipes not blood, they'd have peace reign on earth. And Wilson sent me word to let you know he will go to you presently. Crowds gather in the street, my lord, and wait to see your majestic march, by Wilson's side.

Ex-Kaiser Wilhelm:—Wilson! To speak of peace to me! Even now! This is pretty news, my friend, (*aside*) How it accords so well with those words "I move man's mind." Spirit, how true you are to your words! You have already moved MEN'S MINDS.

Attendant:— Spirit! Words! Minds?

Ex-Kaiser Wilhelm:— Look not amazed, my friend. When late at night you left me—you strove in vain for peace—I only feigned to sleep, the sooner to be rid of you. I at once felt a sad reverie. My kingdoms gone, state and kin no more, not a soldier, not one ship, my empire has proved but a dream and my world-power a shadow. And I, much worse than that shadow. I pondered long on the whole course of

war and all my plans, and vented my spleen upon the busy Belgian, the fop Parisian, the "little Englander". the new-fledged American. Yes, even the mystic Indian joined hands. Then my present littleness came before me. I raved and could not sleep. Thoughts oppressed me deep. I paced and sat to rise and pace, till at last I tried the healing herb you left with me—the sweet words "Repent ye...." No sooner did my heart repent, than my eyelids closed and I began to sleep. But I doubt if at all I slept. For I saw a splendent sprightly form, of divine shape it was, but still human. To no particular race or clime it belonged, though it had, meseems, the sweet colour of the eastern wheat. Its eyes were clear and they fell upon me. Rapt in awe and love in one, I cried "Ah, angel, what are you?" When lo! it spoke:

Though on earth, yet of spirit,
Though of spirit, yet on earth,
They call me Earth-Spirit,
On earth, yet not of earth.
Fondly do I ramble,
Freely do I warble,
Singing songs of praise,
Singing songs full wise.
All shapes do I take,
All love do I make,
All that think of me
Find all a guide in me.

My frame shivered then and I said "Would that I had known you before." It again opened its mouth:

To all that think of me,
To hearts that seek for me
At once with divine charity,
I come to save merrily.
Grieve not, dear son,
Dearly dids't thou reckon.
Great of body, great of mind,
Proud of all that man can find,
Forgot'st thou the God around
The soul of goodness pr'found.
Grieve not since you failed,
'Twas I who'n th'own coin paid.
Rebel to my sons thou dids't prove,
Thine own sons rebels to find.
God the father sent me
To care and cure of thee.
Grieve not, one only way lies for thee,
To pray to Him who suffer'd for thee.
Sleep no more, slip no chance,
Awake thy life to save.

I asked "Is there hope even for me?" It answered:

Blessed are they that mourn,
For comfort is their own.
I move MAN'S MIND
To act wise and kind.

I gave at once my heart and soul to it and asked "How shall I bear the trial?" It replied:—

I follow thee surely
As a stranger. See, verily.

It sang the praise of the Lord as it went. I opened the door and asked "Ah, spirit, will you surely follow me to the trial-hall?" When lo! you stood before my vision. Thus was my dream. How I do remember every word that passed between us! Dear friend, and you are now more dear to me, for you are the cause of my cure.

Attendant (*kneeling*):—Blessed is your life, my lord. Surely this is divine grace. But you will not, I pray, let all the world know about this. For they will laugh at you and say it's credulity.

Ex-Kaiser Wilhelm:—Fain would I say so too. But I feel the divine presence. Where's the testament you told me you'd bring to-day in spite of me?

Attendant:—Here, my lord. (*hands the Testament*)

(*The clock strikes*) It's a good omen, lord.

Ex-Kaiser Wilhelm:—Be it so. How musical it is! Do you not see, dear friend, the weather is fine and merry?

Attendant:—Rather you are merry, lord. When the deadly bomb shall no more be, there's music in all we see and hear. "The mind is its own place,"

Ex-Kaiser Wilhelm:—But don't you remind me again of those doleful shells.

(*A minute's silence*)

Attendant:—How will you face the trial, lord?

Ex-Kaissr Wilhelm:—Why, take the cross with me to all the world if God wills my life, as I hope He will.

Attendant:—But I shall bear the cross for you as befits a friend's duty to his sovereign lord the king.

Ex-Kaiser Wilhelm:—Very well, have it so. (*hears foot-steps*) I hear foot-steps.

(*President Wilson enters.*)

Wilson:—Good-morning, Royal Sir, the Parliament of man desires me have a last private conf'rence with you, for we will have no more strife but universal peace. We hope to count upon your worthy power on our side. For this purpose, they have given me the cross to bear that if you will have it so the trial hall will become the hall of right and mercy.

Ex-Kaiser Wilhelm:—Worthy Sir, my friend here will save me the pain of my own recollection of the past. D'you know the change in me, my life is set for God and right!

Wilson:—To-day my heart is full. Shall we start to hail the new era of the dawn of peace?

(*Ex-Kaiser Wilhelm nods assent. They start; but encounter a stranger at the gate. Ex-Kaiser Wilhelm smiles and exchanges a rapid glance with his attendant.*)

Wilson:—Who are you of strange appearance? A wanderer from India or from Egypt?

Earth-Spirit (*In stranger's garb*)

From the land of the ever-beauteous lotus,
From the bed of the all-purifying Ganges,
Which e'er and anon is fed by pure Himalayan snows.
A holy clime great and noble,
Where knights and saints all assemble,
Whose light bright as Him'la's snows
All the world o'er is shed.

Wilson:—Stranger, we have no time for poetry now. What will you have me do with you?

Earth-Spirit:—Why, read this. (*hands a note*)

(*Wilson opens the letter and reads*)

"My dear Wilson, the bearer seems to be a wise man from the East. Has a short message to give before the trial. I have allowed him speech. Hope I have your kind consent. Yours, George, R. I."

Wilson:—Come, let us on.

Attendant:—Time, what are your ways? My master marches along for peace! Sure I shall go see how the hall shines with the warmth of these three suns!!

(*Exeunt omnes*)

Rinderpest.

"The administration Report of the Civil Veterinary Department for the past year showed an increase in the number of deaths of cattle by "Rinderpest." The Veterinary Department have brought out in 1918 a leaflet dealing with this disease. The leaflet explains the symptoms of the disease, gives advice as to the best method of avoiding it and on the subject of inoculation and finally on the treatment of the disease. The disease is unfortunately so common that all cattle-owners ought to be acquainted with the contents of this leaflet. The leaflet has been distributed gratis in the vernaculars of the Presidency. Copies can be obtained by writing to the Publicity Officer, Publicity Bureau, Victoria Buildings, Commander-in-Chief's Road, Egmore, Madras."

Correspondence.

Moral and Religious Instruction.

Sir.

The most persistent agitators who make the most vociferous noise in the matter of *direct moral and direct religious instruction* in undenominational schools in India are generally foreign sojourners in India who have not well understood Indian conditions and those of their ways of thinking both Indian and foreign. Teachers have been accused to be men of no character and boys more so. And the so-called unrest in politics is uncharitably laid at the doors of schools, masters, boys and secular education. Haughty civilians, parents who are Government servants and unsympathetic school-masters have charged the students with irreverence and want of character. But it may be honestly said that Indian boys are not more immoral and more irreverent than boys elsewhere.

The real mischief is done by some haughty Englishmen at the head of schools and colleges in India who now and then praise themselves, their race and their power and ridicule the Indian student, his civilisation, habit and manners. And it is a shame to confess that sometimes a few denationalised Indians stoop to the same meanness. Such a piece of effrontery begets either a self-abasement in the Indian student or sometimes race hatred.

The havoc is greater in the school of the Christian Missionary. Individual missionaries are some of them very great men, very sympathetic and well-meaning towards Indians. And the missionaries as a community have done great things to uplift the lower classes of Hindus in the social scale by converting them to Christianity. But the compulsion exercissd on the Hindu student to study the Bible when he does not like to do so is a great tyranny exercised by foreign missionaries over the immature minds of Hindu boys who want to take advantage of the secular education offered at mission schools and colleges, especially when they have no denominational schools of their own to go to.

Europe is a *Christian* continent however much may be the difference in a few tenets. English civilisation, to speak of one particular European country, is common for all Englishmen, be they Roman Catholic, Protestant, or any other. And the English are a homogeneous people. In spite of that, the English Education Act provides for a conscience clause respecting the religious beliefs of the dissenters. Apparently, the Hindu has no conscience?

In India, there is no State Church. We Indians are of many races, many religions and diverse civilisations. Hence it is we are startled with the brand new reforms of introducing direct moral and direct religious instruction in schools and colleges. What religion shall be taught in a Government school, what in a Mission school and what in a non-Mission school all of which are open to the adherents of all the known and unknown religions of the world, Theosophy and Brahmoism included? What is the least common denominator or better perhaps the highest common factor of all the warring religions that are going to be taught to the Indian to make him loyal, reverential, moral, etc.?

Morals mean nothing more than a set of rules for practical guidance in life, which are the results of the experiences of men in a particular society, adapted to its well-being as a whole and individually to that of every member thereof. I am therefore strongly of opinion that there is no need for morals deriving any supernatural sanction from religion. Morals need not therefore depend for their authority and sanctity on an unknown or sometimes unknowable something—God—whose dictates they are proclaimed to be.

Morals can be taught just as mathematics or history. There is nothing very mystical or divine about them. They are only rules which are answers to the questions "How shall one succeed in life?" "How shall one succeed so as not to rob others of their due share of happiness?" "What actions are useful to us, to our community, to our nation in the long run?" "Do certain lines of action pay? Lives of practical men and histories of nations are bound to make us moral and advance us in the march of progress. Inform the intellect well and that will govern the emotions and control the actions. A right action depends on right knowing.

If parents, teachers and others would scrupulously observe the good rules of etiquette, would be practical in their instruction at school and make the school a real preparatory ground for the struggle of life outside it, would not *teach one thing and do another*, if they would themselves behave as men of good character and not permit immature school boys to live in unhealthy school and college hostels which with their voluptuous smoking, self-shaving, and objectionable cosmopolitan dinners of objectionable foods are proving to be hot-beds of vice, no need there is for this hue and cry that the boys are corrupt and that the State is in danger.

And every educationist worth his vocation knows or ought to know that boyhood and youth have a distinctive stage of life all their own and it is cruel and unscientific not to respect the peculiar characteristics due to that age and allow a free scope to its activities. To interfere with the process of nature, to indoctrinate boys and young men with rules of conduct applicable to a later stage in life—as is sought to be done by the Moral Education League of England—and make of them mere prudes is not and can never be the office of an educationist.

After all, citizenship is not the sole business of a human being all his life on earth. Statesmen may expatiate upon that aspect of the question as the be-all and end-all of life. At any rate, whatever may be the view of man in Europe and of European civilisation, here in this land of the gods and of the sages, man is not meant solely to be a citizen; he has other aspects of his life which are equally important and they need his care equally if not more.

Our Indo-Aryan civilisation and institutions have stood for ages and we have grown well with it. European civilisation and institutions have shaken us and want us to change our ways. In my humble opinion, however humble it may be, India will not change her civilisation, her morals, her religions and her social institutions.

Morals must vary with society and our morals must differ from those of Europe. The highest common factor system will not work.

The idea of direct moral and direct religious teaching in Indian schools is not new. The Education Commission of 1882 dealt very fully with it and K. T. Telang's contribution in his able minute of dissent as regards religious and moral education affords much profitable and interesting reading. The Indian society has not changed a bit since. On the other hand, Government and quasi-Government schools show a greater tendency towards Europeanisation and Mission schools to proselytisation. Hence religious and moral education will not only not bear fruit on account of its being against all true principles of education and evolution, but it may also prove under the present condition of Indian society to be a source of needless irritation to the scholars when their time-honoured customs and religions come to be ridiculed and lightly spoken of in the name of moral and religious instruction by irresponsible and indifferent but interested pedagogues.

I have written at great length on this question. I regret I have to differ from the great body of persons of light and leading who believe in direct moral and direct religious teaching, according to whom themselves, "Honesty is the best policy."

Trichinopoly,
1st Nov. 1919. M. S. NATESON.

Tit Bits.

Jack.—I hear that a British firm in supplying bullets for the Germans.
John.—Bullets, why what a scandalous thing! How are they sending them?
Jack.—Through the rifle-barrels of our soldiers.

* * *

SCHOOL TEACHER OF 'RELATIONSHIP' TO HER CLASS.

Now Boys, England is the motherland and Germany the fatherland; what is Holland?

Willie, after considering for a short time, explained Fourteen annas per yard, teacher.

* * *

Boys.—We are doing nothing, only offering a prize to the fellow, who tells the biggest lie
Minister.—But don't; you know that's wrong; as for myself I have never told a lie in my life.
Boys.—(With cheers) Give the Minister the prize.

* * *

Happy Bridegroom.—Thanks Heven, the fuss is over and I have you all to myself now.
Still Happier Bride—Yes and now let us go and have a look at the wedding presents before papa returns them to the jewellers.

The Students' Sanatana Dharma Sabha

The Sabha will hold a prize-essay competition on a religious subject for the year 1919

1. The competition is open *only* to the members of the sabha.

2. The subject will be "*Arjuna's grief, its cause and cure*"—an essay covering not more than ten foolscap sheets of ordinary handwriting. The prize essay will be published in the HINDU MESSAGE.

3. The Essays should be handed over to the Secretary on or before 30th November.

4. The results will be announced about the 2nd week of January, and the prizes two in number consisting of books of the value of Rs. 20 and Rs. 15 will be awarded to the first two best essayists at the Bharata Dharma Mahamandal Conference about the 3rd week of January. The exact date will be announced later on.

K. SETHURAMA SARMA,
Secretary.

To Let.

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